

Epistle Seven of Plato

In my opinion , it is indeed not the case

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κατα την εμην δοξαν εστι γε ουκ

that these people would understand/perceive/listen to *anything* about this **Real-Objective** .

τουτους επαιεν ουδεν περι του πραγματος .

It is indeed not the case that there exists , nor will there ever come to exist

γε ουκουν εστι ουδε μηποτε γενηται

any writing of mine concerning **Selves** .

συγγραμα εμον περι αυτων :

For **Self** is *in no way* expressible/effable/describable , just as other **Studies** , since **Self**

γαρ εστιν ουδαμως ρητον ως αλλα μαθηματα , αλλ’

comes about by much/continuous **Companionship/Intercourse** with **The Self Reality**

γιγνομενης εκ πολλης συνουσιας περι το αυτο πραγμα

and with **The Sudden Inter-Active-Life** ,

και του εξαιφνης συζην ,

Like a **Light** which **Springs** into **Existence** from a **Kindling Fire** in **The Soul** ;

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οιον φως πηδησαντος γενομενον απο εξαφθεν πυρος εν τη ψυχη

straightaway **Nourishing Self** from **Itself** .

ηδη τρεφει αυτο εαυτο .

Furthermore so much I do indeed know ; that the best statement

καιτοι τοσονδε γε οιδα , οτι βελτιστ’ λεχθειη

whether in writing or in speech would be from myself ;

γραφεντα η λεχθεντα αν υπ’ εμου :

and moreover , that if it would be badly stated in writing ,

και μην οτι κακως γεγραμμενα

then myself would not be the least pained .

εμε αν ουχ ηκιστ λυποι .

Whereas if it would have come to **Light** to myself that these **Selves** be both sufficiently stated

δε ει εφαινετο μοι ειναι θ' ικανως ρητα

and written to the many , what better deed could I have done for us in my life

και γραπτεα προς τους πολλους , τι καλλιον επεπρακτ ημιν εν τω βιω

than that of writing of **That** which is also of **Great Benefit** to **Human-beings**

η γραψαι τουτου τε μεγα οφελος τοις ανθρωποισι

and of Leading forth **This Nature** into **The Light** for All ?

341E και προαγαγειν την φυσιν εις φως πασι ;

But I am led to believe that if I were to take on this task concerning **Selves** ,

αλλ' ηγουμει επιχειρησιν την περι αυτων

it would **not** bring about **Good** , except for a certain **Few** , who are able to discover **It** by **Selves**

ουτε γενομενην αγαθον , ει μη τισιν ολιγοις , οπσοι δυνατοι ανευρειν αυτοι

with little instruction ; but in the case of the others , some would be incorrectly filled

δια σμικρας ενδειξεως : δη τε των αλλων τους μεν αν ουκ ορθης εμπλησειεν

with a contempt/disregard/neglect that is in no way in tune/harmonious , and others

καταφρονησεως ουδαμη εμμελως , τους δε

with a lofty yet empty hope , as if they had learnt something grandiose .

υψηλης και χαννης ελπιδος , ως μεμαθηκοτας αττα σεμν' .

Whereas , it has come in Mind to speak even more at length concerning **Selves** ;

342A δε γεγονεν εν νω ειπειν Ετι μακροτερα περι αυτων :

for **These Selves** of which I speak may perhaps become clearer having thus spoken .

γαρ αυτων ων λεγω αν ταχα αν ειη σαφεστερον τι λεχθεντων .

For there is **A Certain True Logos** which confronts the one who dares/ventures

γαρ εστι τι αληθης λογος εναντιος τω τολμησαντι

to write anything at all of **These Selves** ,
 γραφειν οτιουν και των τοιουτων ,
 of which on the one hand , I have often spoken in the past (in the **Cratylus** for one) ,
 υπ' μεν εμου πολλακις ρηθεις και προσθεν ,
 while on the other hand , it is thus reasonable to restate at the present time .
 δ' ουν εοικε και λεκτεος νυν .

There exists for **Each One** of **The Real Beings** , **3 Ways** , by which

Εστι εκαστω των οντων , τρια , δι' ων

The Knowledge of **Selves** needs to be acquired ;

την επιστημην αναγκη παραγιγνεσθαι :

Then **Self** is **The 4th Way** ; then **The 5th Way**

δ' αυτη τεταρτον : δ' πεμπτον

must postulate **Self** which is surely then **The Object** of **Knowledge** and **Real** .

δει τιθεναι αυτο ο εστιν δη γνωστον τε και αληθης

On the one hand , **One Being** **The Name** ;

μεν εν ων ονομα ,

then the **2nd** on the other hand , is **The Logos** ;

342B δευτερον δε λογος ,

then the **3rd** is The Image/**Likeness**/Phantom/Copy ;

δε το τριτον ειδωλον ,

then The 4th is **The Knowledge** .

δε τεταρτον επιστημη .

Therefore , if one wishes to learn that which I am now saying in **One Example** ,

ουν βουλομενος μαθειν το νυν λεγομενον περι εν ,

by grasping **It** by The Mind , and applying **It** to **All** .

περι νοησον και ουτω παντων .

There is a **Certain Object** called a **Circle** ,

εστι τι λεγομενον κυκλος ,

which this **Self** is **The Name** which we have now mentioned .

ω τουτ' αυτο εστιν ονομα ο νυν εφθεγμωθα .

Then the **2nd** is **The Logos** of **Self** , composed of names and verbs ;

δ' το δευτερον λογος αυτου , συγκειμενος εξ ονοματων και ρηματων ;

for “That which is equally distant in every way from the extremities to the center” ,

γαρ το ισον απεχον παντη εκ των εσχατων επι το μεσον ,

will be **The Logos** of that **Name** which also has the **Name** of **round** and **circular** and **circle** .

αν ειη λογος εκεινου ωπερ και ονομα στρογγυλον και περιφερεις και κυκλος .

Then the **3rd** is The Copy/Likeness that is *depicted* and *plastered* ,

δε τριτον το ζωγραφουμενον τε και εξαλειφομενον

and *rounded-off* and finally *destroyed* ;

και τορνευομενον και απολλυμενον :

which **The Self Circle** , undergoes none of these *affections/experiences* ,

342C ων ο αυτος κυκλος , πασχει ουδεν τουτων

by **Being Other/Different** , to which all **These (1st/2nd/3rd)** are related .

ως ον ετερον , ον παντ' ταυτα εστι περι .

Then the **4th** is **Knowledge** and **Intellect/Mind** and **True Opinion** about **These** .

δε τεταρτον εστιν επιστημη και νους τε αληθους δοξα περι ταυτ' .

Then in turn , we must assume All This as **One (Whole)** ,

δε αυ θετεον παν τουτο ως εν ,

that does not exist in sounds/tones nor in shapes of bodies , but in **Souls** ;

ουκ ενον εν φωναις ουδ' εν σχημασιν σωμάτων αλλ' εν ψυχαις ,

by which it is clear that *Self* is **Different** from both **The Nature** of **The Self Circle**

ω δηλον ον ετερον τε της φυσεως του αυτου κυκλου

and from the **Three** previously mentioned .

τε των τριων εμπροσθεν λεχθεντων .

Then on the one hand , of **Those** , **Intellect** most nearly resembles

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δε μεν τουτων νους εγγυτατα πεπλησιακε

The 5th in **Kinship** and **Likeness** ,

του πεμπτου ξυγγενεια και ομοιοτητι

while on the other hand , **The Others** are more removed .

δε ταλλα πλεον απεχει .

Surely then it is **The Same** in the case of the **Straight** and of the **Circular** shape and of **Color** ,

δη Ταυτον περι τε ευθεος αμα και περιφερους σχηματος και χροας ,

and of **The Good** and **The Beautiful** and **The Just** , and of every **Body** whether artificial

τε περι αγαθου και καλου και δικαιου , και περι απαντος σωματος σκευαστου

or produced by **Nature** , as **Fire** and **Water** and all those such as these ,

τε και γεγονοτος κατα φυσιν , πυρος τε υδατος και παντων των τοιουτων ,

and of all **Living beings** , and of all **habits** and **actions** and **passions** in **souls** .

και περι ξυμπαντος ζωου και περι ξυμπαντα ηθους και ποιηματα και παθηματα εν ψυχαις .

For indeed , unless a person grasps , in one way or another , the **4** of **These** ,

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γαρ γε ου μη αν τις λαβη αμως πως τα τετταρε τουτων ,

they will never be **Able** to **Perfectly Participate** of **The Knowledge** of *The 5th* .

ουποτε εσται τελεως μετοχος επιστημης του πεμπτου .

For in regards to **These 4** , **They** attempt to express in no way less clear any **Quality** of **Each** ,

γαρ προς τουτοις ταυτα επιχειρει ουχ ηττον δηλουν τι ποιον περι εκαστον

by means of the weakness of languages/**The Logos**' ; for which **Reason** , no one in possession

δια το ασθενες των λογων : ων ενεκα ουδεις εχων
 of **Their Mind** , will ever dare to commit to language **The Concepts** in **Self** ,
343A νουν ποτε τολμησει τιθεναι τα νενοημενα εις αυτο ,
 and since **They** are **Im-mutable** , which surely happens to written impressions .
 και ταυτα εις αμετακινητον , ο δη πασχει τα γεγραμμενα τυποις .

9 December 2020